WHOLEARTH newsletter

UNITED CHURCH BOARD FOR WORLD MINISTRIES
475 Riverside Drive, New York, N.Y. 10027

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Vol. VI, No. 4, Winter, 1976 - 1977

FOCUS ON Theological Education by Extension

The common, overriding purpose of e movement is very simple: extend the sources of theological education to the esent and future leaders of the congretions, i.e. to encourage and enable local aders to develop their gifts and minis-es without leaving their homes, jobs, mmunities and churches. The undering reasons and arguments for extension e complex and profound.

One argument is pragmatic and numerl. We can reach many more students d we are more likely to reach the leads if we go out to the congregations. ther arguments are pedagogical and thropological. Real learning must integte theory and practice, and leadership ilities are formed in living, not acamic, situations. Another reason for ing theological education by extension ideological. It is an attempt to reverse e hierarchical patterns that dominate ost societies, educational systems and e churches themselves.

Fundamentally, theological education extension is concerned about the ture of the ministry; it is a movement r renewal. The Western academic model s projected a professional pattern of ministry which is neither theologically sound nor widely effective in building up the ministry of the whole church. Extension opens up theological education and through it the ministry to all, not just candidates for clerical status who meet certain academic standards. Extension thus demonstrates that the ministry belongs to the people; it releases the corporate dynamics of ministry; it mobilizes the church for mission.

Extending horizons

The key word in any definition of theological education by extension is *extension.* It is an extension of ministerial training to local leaders. This is more than simple geography and logistics. It refers to the indigenization, democratization and contextualization of training and ministry.

We extend theological education geographically by setting up study centres wherever there are congregations. We extend it chronologically by fitting it into the life-style of the local leaders, which means holding classes at their convenience and proceeding at a rate which their "free" time permits. It means doing theological study in the midst of the concerns of life and ministry, instead of studying for some future, indefinite, unknown service. It may take 5, 10 or 15 or more years to "finish".

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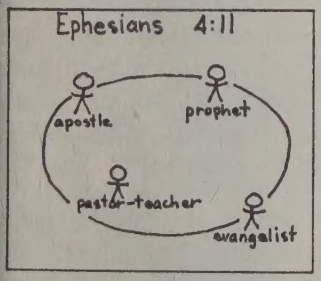
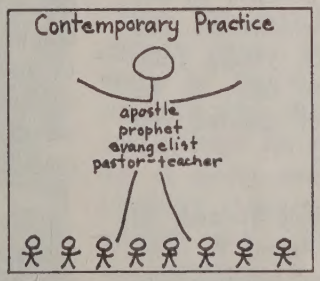
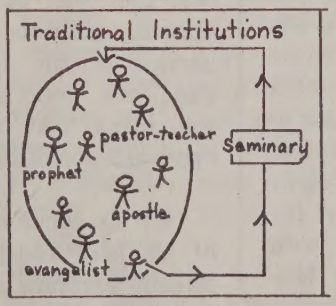
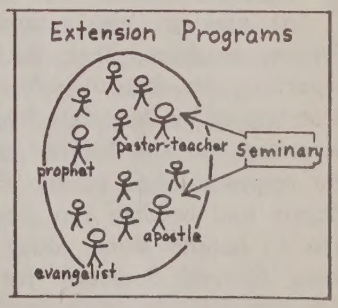








One reason for the change to extension is theological. We find that traditional training patterns reinforce the false dichotomy between clergy and laity, and we are seeking to revive the concept of ministry in *Ephesians 4:11-16*, which is collegiate and corporate. To send off unproven and inexperienced young men to Bible institute or seminary and then send them back as pastors to run the local parishes is more likely to stifle than to stimulate local leadership and general participation in ministry. By extension we can encourage and train local leaders as they develop their gifts and are selected by the normal processes of congregational life.

The same basic concern can be expressed sociologically. Leaders are not "produced" by institutions: they develop through experience in the community. Pastors and other church leaders require more than academic knowledge and credentials; they need a sense of calling, gifts, leadership ability, identification with the people, acceptability to the people. Thus extension educators go out to find leaders rather than "make" them. We provide these natural leaders with tools that will make their ministry more effective.

VAN DYCK RETIRES

The Rev. Theodore Van Dyck was honored at the 167th Annual Meeting upon his retirement after serving since 1960 as Program Secretary in the Service Division. Mr. Van Dyck directed the Board's St. Louis office and was heavily involved in Heifer Project International (a program started by the Board), as well as in speaking and interpretation in the Midwest.

He will be succeeded by the Rev. Gus Kuether, missionary to Honduras since 1964.

Mook Replaces Gregory As Mission Division head

At their meeting in Salem, October 19-20, the Board of Directors accepted with regret the resignation of the Rev. Paul Gregory as General Secretary of the Mission Division, a position Gregory has held, along with being Regional Secretary for the Pacific, since 1972. They announced the appointment of the Rev. Telfer Mook, Regional Secretary for Southern Asia for the UCBWM and the Christian Church (Disciples of Christ), to replace Gregory.

In making his resignation, Gregory explained that, since the departure to become Personnel Secretary of his Associate Regional Secretary, the Rev. Elinor Galusha, the responsibilities of the Pacific Region had become too great for him to handle alone, along with being General Secretary for Mission.

The Board also accepted the resignation of the Rev. Alfred Krass as Consultant on Evangelism. The evangelism portfolio, initially instituted as a three-year appointment in 1971, is being phased out. Dr. David Stowe, Executive Vice-President, expressed the conviction that, now that a special emphasis on evangelism has been carried out for over five years, evangelism has been more centrally integrated into the general work of the Board than it was heretofore, and the concern for evangelism will continue, without a special office, to be part of the Board's regular work.

It was also announced that after the return from sabbatica of the Rev. Howard Schome the Rev. Michael Clark, Actin World Issues Secretary, will leav the Board's service to work for six-month period with the Inter faith Center on Corporate Re sponsibility. Clark has worke regularly with the ICCR durin his time as intern and Actin Secretary for the Board. Mary El len Philbin, a Union Seminar student, is the new intern in th World Issues Office.

STATEMENT OF THE COUNCIL OF THEOLOGICAL STUDENTS TO THE UCBWM CORPORATION (Read by Doug Nielsen)

As spokesperson for the Council of Theological Students, I wish to convey to this Board, to this family, the Council's appreciation for the opportunity to participate in, and become enriched by, the experience of the last several days here in Salem.

There are many important threads that have been woven into the fabric of our time here together. These can be used to examine both our vision of and our commitment to world ministries.

Jesus Christ showed us the beauty and the burden of Christian life. The suffering, yet the salvific symbol of his cross, calls us to live with a certain recklessness that may be abrasive to our normally cautious sensitivities. The parable of the rich young ruler slaps our collective face, as we too often take for granted our privileged positions.

We as seminarians—indeed, all of us here today—need to continually embrace and struggle with the implications of our commitment to Christ and how that affects our *individual* life-styles and our *collective* and corporate existence as the UCBWM. The questions born of that struggle def easy answers, yet merit carefu consideration.

Two questions have struc the Council as basic to our worl as the UCBWM:

(1) Is our vision of world ministr adequate to the demands of growing awareness of global inter relatedness and inter-dependence an awareness which—if *listened* to- brings the light of helpful insight to our past realities and inform the direction of our future visions

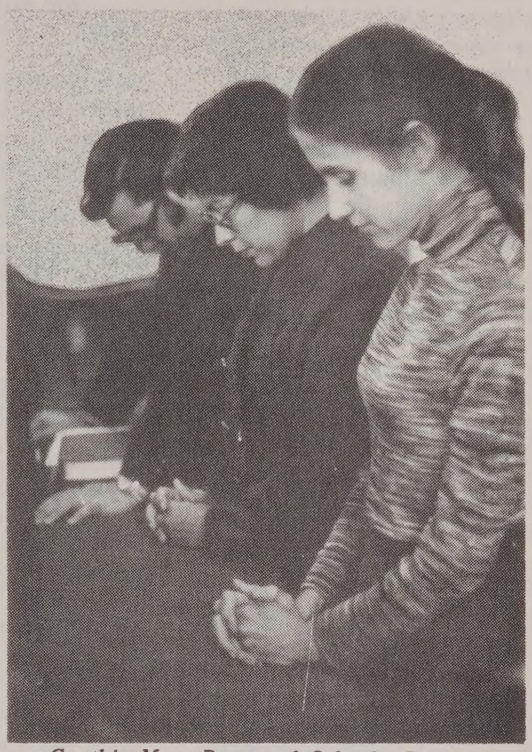
(2) Do we, as a Board, have th courage to *examine our ver structure* to see if it is conduciv to achieving two basic tasks- on the one hand to reflect God desire for wholeness for the huma community, and on the othe to interpret the changing realit of world ministry to the peopl we come in contact with as rep resentatives of this body?

The future of world ministr needs a vision that both participate and anticipates. We ask the Boar to undertake the task of study an long-range planning for the future while being receptive and activ visionaries, to the end that we ma serve our God *and* our neighbo

Looking Backward With A Commitment To The Future

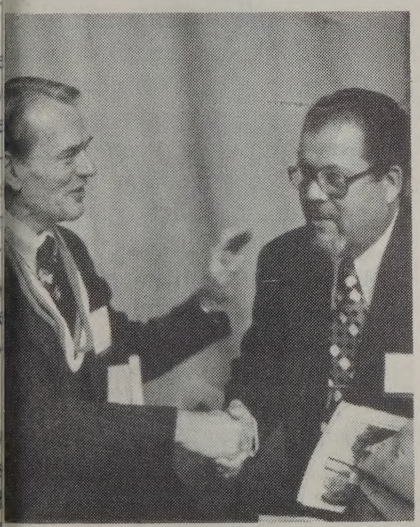
Thomas Bentz

ndover-Newton Dean George Peck, David Stowe, Massachusetts onference Minister Avery Post, and President Elnora Walcott dedi- te the national historical marker showing the place from which the rst North American missionaries sailed.



Cynthia Moe, Rose and Orlando Costas during the commissioning.

Jnder the theme "Mission '76: Proclaim Liberty", the JCBWM returned to Salem, Mass., for its 167th Annual Meeting, to the place where the first missionaries of its redecessor agency, the American Board of Commissioners or Foreign Missions, were commissioned in 1812. As an xpression of its participation in our Bicentennial remem- rance of two centuries of American history, the Board ooked backward to the seminal events of the founding of he Board, between 1810 and 1812, and forward to the ontinuation of that heritage by commissioning in the Tabernacle, on the same deacons' bench on which the first nissionaries had been commissioned, three missionaries.



David Stowe welcomes Secretary Joseph Evans, now President of the UCC, to Salem.

Then the Board of Directors, on October 20-21, immediately following the Corporation meeting, sought to consolidate that vision by adopting the following motion:

"That the Board register its concern about the radical decrease in the number of missionaries with the training and commitment for extended periods of service and the potential Christian impact which that implies and . . . (a) affirm its determination to reverse that trend . . . and (b) request staff to prepare . . . initial 1978 budget proposals which will enable an implementation of a program of intentional and substantially increased recruiting."

The Corporation and Directors heard reports of the Board's worldwide work from fraternal visitors, missionaries and staff, adopted a 1977 budget of $6,590,000, instructed staff to circulate as widely as possible among UCC churches an Open Letter to North American Christians by Latin American Christian leaders, sent greetings to the United Church of Christ in Rhodesia, condemned the South African announcement of "independence" for the Transkei, and adopted a resolution aimed at halting the current "uncontrolled arms trade". (Copies available from UCBWM)

Editor: Alfred Krass
Assistant Editor: Judith Go
Composition: Thomas Luhrman
Art Work: Patricia Rodriguez

Cont'd from p. 1

We extend theological education culturally, socially and academically by adjusting our curriculum to each subculture, class and school-level represented in our churches. Each centre sets its own ethos and discusses the course contents in terms of its own needs and understanding. Finally we extend theological education ecclesiastically by admitting all who wish to prepare themselves for ministry, not just candidates for the full-time pastoral ministry.

As an educational "system" theological education by extension integrates 3 basic elements: individualized study, practical work in the congregations and regular, usually weekly, sessions in each centre. These "classes" are seminars in which the students and professors or local tutors discuss the main points in the week's assignments and the students' experiences in their life and ministry; this provides a unique opportunity to integrate theory and practice and adds an essential interpersonal experience in the students' formation for ministry.

Over the past 200 years theological education has increasingly become the sole concern of a privileged few; the ministry has become the specialized task of the professional clergy. The extension movement is an attempt to reverse this process, to return to a more corporate, dynamic concept of mission.

The extension movement has also brought a challenge to traditional education theories and structures. Ivan Illich and others have pointed out that around the world both private and public school systems form a hierarchy which not only places each person in the social structures of power and privilege according to the grade level attained but also drugs the people into acceptance and even approval of its striking inequalities.

Theological institutions have until recently followed the blind rush up this very ladder of success, assuming naively that more schooling is always better and that higher academic levels are superior to lower ones. In Latin America some denominations are now caught in the frightening trap of training all their pastors at the university level, which places their churches in the hands of the elite, the top 3% of the population. Extension programmes break this pattern by offering functionally equivalent ministerial training at all levels of the schooling pyramid.

One of the most critical and delicate issues raised by the extension movement is economic the high cost of theological education. Theological institutions ha always been heavily subsidized in t Third World, and now even the m richly endowed seminaries in the No Atlantic countries are unable to meet t high cost of schooling.

The extension model radically chan this aspect of theological educati Many more students can be trained the same cost. The students supp themselves while they study. They gen ally do not increase their econo expectancy by taking the theologi course; and they do not necessar become dependent on the church their future ministry. As instructio materials become available, extensi programmes will be able to operate w minimal budgets and without speciali personnel. Practising pastors and chu leaders may well be the best teachers given adequate orientation.

Even more important than structu and methods is our basic educational p losophy. If the basic philosophy of th logical education by extension is consci tization through dialogue, this new str ture and methodology can become invaluable vehicle for liberation.

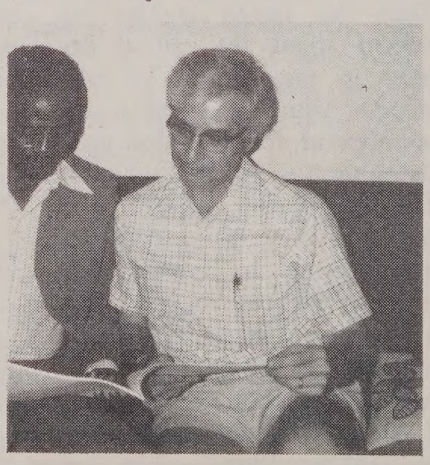
(Condensation of an article Ross Kinsler in *One World*, Jul August, 1976)

We asked four UCBWM missionaries involved in education for ministry to comment on Kinsler's article.

Dr. Richard Sales has pioneered a program of theological education by extension in Botswana (see UCBWM Annual Report, 1976, p. 26). He comments:

I can fully support all six "fundamental issues" in Ross Kinsler's article. I would like to associate myself completely with each of them but to comment briefly on his contention that the costs, once an extension program is a going concern, are not likely to need heavy subsidy. I believe this to be true, but in the beginning costs are heavy.

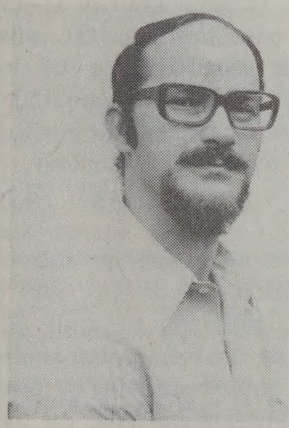
In our situation the basic resource lacking initially is personnel. There are few, scattered and elderly, pastors in the churches. These men, for a pittance, live grindingly hard lives. It has been necessary for us to recruit, pay, and house new blood as tutors. While I feel confident that Kinsler is correct, that people who are now studying in our program will soon become the tutors for still more students, the position at present is costly and will continue to be so for at least another four to five years.



Second, I would like to ma a comment that goes beyond wh Kinsler has written: I believe th the sort of theological training are engaged in has a very importa future in First World countries well. TEE has the image of bei for the poor, a kind of second-be training. My experience with th program over two years is th it does not deserve that image all. In fact, it is first class, bo in terms of what it does throu discussion and service as peo learn, and also in terms of educ tional method, for its method e bodies some deep gospel insigh People work together to sol problems. Competition for grad is replaced with a competiti to solve problems together. T pastor we fully expect to tu out is one who will, as a matt of course, both consult and wo with his congregation and others the community.

Walter Snowa comments from Indonesia:

I came to Timor and the islands of Southeastern Indonesia (The Lesser Sundas) in 1970. My main task has been leadership training and continuing education for lay persons and pastors of local churches.



I wish we could start fresh in Indonesia using TEE, but as always, one must deal with the history and tradition of a people. For this reason, I feel critical of the writer's tendency to create a false either/or option—either we go to the market place or we stay isolated in the seminary.

From my vantage point TEE is a positive, dynamic model which would prove extremely useful in our work. Yet, the opposition of Indonesian church leaders must be taken seriously. It is too easy to dismiss their comments as those of the brainwashed status quo who fear for their positions. Their opposition also stems from the fact that TEE is being pushed as God's answer to the mission of the church before Indonesian Christians have defined that mission for themselves.

An Indonesian professor at a major theological seminary stated, "Theological education by extension is in direct opposition to our traditional understanding of education." Surprise! As a foreigner, I had drawn the opposite conclusion: Theological education at a seminary, isolated from village realities, is in opposition to traditional Indonesian learning patterns.

I attended opening ceremonies for the new theological academy in Timor. To an Indonesian colleague, I commented, "Who would want to leave here? It's too nice a life to give up for a village church." "Yes," he responded with a smile of satisfaction, "It's like we've left Timor."

A conference on theological education was held in Java, Indonesia. Excepting two participants, I found only foreigners in the extension education camp.

What do these experiences mean?

(1) Many Indonesians trained in the seminaries of Indonesia, Europe, and the United States have adopted the Western academic model. They know no other.

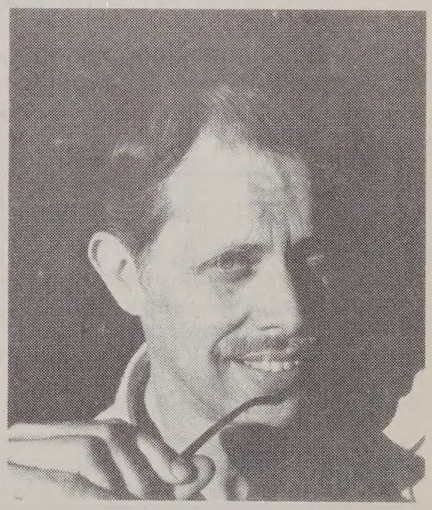
(2) Seminarians in Indonesia are dominated not only by a Western model but also a Western theology. A uniquely Indonesian understanding of Christianity has yet to surface.

(3) An educational model will succeed in the Indonesian context only as the result of the Indonesianization of Christianity—the Indonesianization of both the educational models and the theological assumptions. Indonesians do their own theology; they must develop their own models.

The first step must be a rediscovery or discovery of what it means to be an Indonesian Christian. TEE could be a useful tool in this discovery process, but it is useful only if people are ready to use it. At present we may have to stumble along with the old academic model, perhaps chastened by the fact that our foreparents thought they had the answer, too.

From his experiences directing the Guadalajara extension program of Mexico's Union Theological Seminary, Arthur Von Gruenigen writes:

It is doubtful if a generation ago we could have seen the publication of an article such as Ross Kinsler's essay on theological education by extension. Is it, then, a new concept, developed through logical processes by a brilliant and innovative thinker?



More likely this was a discovery forced upon us by the course of events. It is significant that it originated and was developed in lands where the church was strapped for funds and discouraged by a slow growth rate.

What we really have in this article is the rediscovery of a truth so profound and basic that it would be a great mistake for the reader to think that Mr. Kinsler is just talking about a new kind of seminary.

Extension seminary training takes place at the grassroots level which many of us feel is really the highest level of the church. It is the point where the Lord of the church meets his people and guides them in their ministry.

There is nothing new about this concept. It is as old as the Christian church itself. The primitive church recognized no priestly caste because every member was a priest with a ministry.

Some day, when a lack of funds, or a loss of members, or the pressures of a hostile world no longer permit the church in the U.S. to afford the luxury of a limited ministry, pastors and laymen alike will find Ross Kinsler's essay opening up for them a whole new world of alternatives to our static, outmoded ways. It will point them back to the dynamic that has always characterized the church in its finest hour.

We also asked UCBWM missionary Padmasani Gallup to comment on the article, from the point of view of one teaching in a more traditional, though innovative theological program, at Tamilnad Theological Seminary in South India. She writes:

My first thought, after reading the article, was, "Well, we have the cake and are eating it too, here in TTS!"

The most attractive reason for having TEE is the fact that the candidates are financially independent. This, however, is only achieved by their full-time work, and this is my greatest reservation. When do they get time for reading and reflection, which I see as a basic necessity for any education, if they are supporting their families (not only financially, but psychologically and physically as well)?

We, at Tamilnad Theological Seminary, try to remove the false dichotomy between clergy and laity through the Teaching Mission—a basic theological exposition on the essentials of faith conducted over weekends in individual churches by students and staff *and* through TECCA (Theological Education for Christian Commitment and Action), a weekend enterprise where leaders from local congregations are gathered for a 2-year, 10-course curriculum (and certificate). These leaders are now in turn, leading TECCA II—theological education at the village level for small groups of local "leaders". Thus, when our students go to their parishes, they will not be the experts in theology, but *enablers, teachers, and servers.*

T.T.S. Principal Sam Amirtham with students.

We meet leadership and conscientization needs in our off-campus programme and Slum Project. In the former, our students spend a whole year living in town in rented quarters and fend for themselves for food and other living arrangements. This helps them to find out how ordinary people cope with living in a city. The Slum Project alleviates extreme poverty and also gives time to "conscientization for liberation".

Thus, though this is a traditional seminary, we are attempting all the facets of an "involvement for change".

A REQUEST

Organization Resources Counselors, from whom the UCBWM receives cost of living indices which are applied to the salaries of our missionaries, wishes to make a survey among professional Christian workers in the U.S. in order to compare income and expenditure patterns in U.S. society as a whole. It is hoped thereby that overseas spendable costs can be more equitably related to the missionaries' counterparts here. Would you, as an active pastor or administrative officer, director of Christian education, school teacher or administrator in a Christian school (lay or ordained), be willing to complete such a survey? The answers would be sent directly to ORC and would be completely confidential. Please send a postcard to John F. Fairfield, UCBWM, 16th Floor, 475 Riverside Drive, New York, N.Y. 10027, if you are willing to participate.

GIFTS RECEIVED IN MEMORY OF

Meta Monica Beck—Minerva Weil White; Alice F. Hilgeman.

Karl H. Beck—M/M Carl Siegenthaler; Frieda, Ward, & Lucile Hartman.

Karl and Meta Beck—M/M Emmet H. Drewel; Margaret Sipple Atkinson; Ralph W. Bickham; Fujiko S. Kitagawa; M/M Daniel M. Buescher; M/M Wilbert A. Horr.

Rev. Henry Martyn Bissell, II—Lavinia Bissell.

Arthur Buch—M/M Gordon Terrell.

Mr. Crawford—Graham and Jean Alvord.

Mary F. Cushman—Federated Church Castine, Maine); Mary Cushman Circle.

Anna Dederer—Charles C. Hoskinson; Rev/Mrs Kirk M. Dewey.

Louise Fischer—Grace Lee.

Edith Galt—Mrs. W.T. Mackoy; Congregational Church (Denmark, Iowa).

Fred Field Goodsell—M/M Dalton Smith; M/M Richard C. Koundakjian; Mary G. Koundakjian; M/M Robert Koundakjian; M/M Forrest Musser; Cross & Shield Employees Assoc (Boston); Mary Duggan; M/M Alex R. Miller; Mildred C. Clayton; Lois Clark; M/M Carl H. Holdridge; M/M Elwyn P. Cotton; Mrs. Odber R. McLean; M/M John N. Preble; Martha Shaler; M/M Everett Blake; Emma H.C. Fong; Grace Lee; Isabel M. Holly; Ruama Yeranian; Frank Carter, Jr; Fern A. Meyerling; Eleanor M. Kell; Esther H. Epstein; Barbara C. Blake; John Blake; Muriel G. Harris; M/M James F. Brown; Margaret Reichler; M/M R.B. Smith; M/M J. Calvin Keene; Lillian C. Brauer; Elvesta T. Leslie; Fern E. White; Dr/Mrs Albert W. Dewey; Olive Chase; Dr/Mrs Weston Buddington; Dorothy Green; Marian R. Robinson; Ross W. Sanderson; Rev/Mrs Paul C. Clayton; M/M James G. Blackinton.

Fursell Graham—Susan Lynn Combs

Mrs. Harry G. Hallsey—M/M Graham G. Alvord.

Robert T. Hamlett—Mrs. Dwight J. Swinell.

Jack Hastings—Rev/Mrs M.P. Davis.

Merrill N. Isely—Dr/Mrs Albert W. Dewey.

Gustave and Paul Kreuzenstein—Mrs. Minnie Kreuzenstein.

Ethel Lovatt—Mrs. William F. Mudge; Mary H. Bliss.

Gladys H. Lyon—Waldo B. Lyon.

John and Edna Bell Manners—Roger E. Manners.

Robert W. Maynard—Elizabeth Nason; John H. Maynard; Olive W. Garvey.

Georgia McCoulloch Moe—Gertrude C. Mazzard.

Robert Moss—M/M Dalton Smith; Mrs. Ashby E. Bladen; Andrew K. Craig; Merling H. Whitener; Elmer H. Hoefer; Stephens-Bethlehem UCC (Buffalo);

Ruby North—Ruby S. North.

Mary Nute—Dr/Mrs Albert W. Dewey; Mary H. Bliss.

Edward T. Perry—Mrs. Edward T. Perry.

Mr. Pierce—M/M Graham G. Alvord.

Frieda Reifschneider—Robert Thelin.

Arlene Roehner—Amelia Hoerner.

Richard L. Schlafer—M/M Graham G. Alvord.

Mrs. Porter J. Schoft—M/M Graham G. Alvord.

Mrs. Schubert—M/M Graham G. Alvord.

John Scott—Bethel Church-Women's Evening Guild (Milwaukee).

Edwin A. Seifert—Mrs Ashby E. Bladen.

Paul V. Taylor—Grace Reformed UCC (Newton, North Carolina).

Ida Volkening—Herman Volkening.

Susan Wehmeyer—Rev/Mrs M.P. Davis.

Luther A. Weigle—Lillian C. Brauer.

Roger P. Wells—Donald S. Mathison.

Raymond White—M/M J. Calvin Keene.

Elizabeth Willard—Graham and Jean Alvord.

Walter Wong—Mrs. Walter Wong.

Walter C. Wurster—Rev/Mrs M.P. Davis.

Walter Wiley—M/M Ernest W. Hibbard; Claremont UCC (Calif); Dr/Mrs Albert W. Dewey; Mrs. Graydon D. Bell.

Chronicle

NEW APPOINTMENTS

Bradford and Jean Abernethy (vol), pastor (Brad), Chiang Mai, Thailand—1 yr; **Yoshiharu and Kazuko Arakawa** (internat'l assoc), rural development, Ponape, Micronesia—3 yrs; **Douglas and Co-May Beane** (assoc), CWS liaison officer (Doug), Bangkok, Thailand—3 yrs; **Donald G. Block** (affil), English teacher, Tessaoua, Niger—10 mo; **Paul and Eve Bock** (vol), professor of theology (Paul), Trinity College, Legon, Ghana—1 yr; **Michael and Rosemary Buckley**, medical director and nurse, Gaziantep Hospital, Turkey—3 yrs; **Orlando and Rose Costas**, Director of Centro Evangelico Latino Americano de Estudios Pastorales (Orlando) and church leadership (Rose), San Jose, Costa Rica—4 yrs; **Jack Lesshafft** (assoc), extension entomologist, Agadez, Niger—2 yrs; **Kathy Marsh** (vol), social work aide, Family Village Farm, Katpadi, India—6 mo; **Julia Miller** (assoc), English teacher, Fukuoka, Japan—2 yrs; **Cynthia Moe**, nutritionist, Pinalejo, Honduras—2 yrs; **Gregory Seeber** (assoc), pastor, Union Church, Istanbul, Turkey—3 yrs; **Elmer and Esther Skoegard** (vol), irrigation work, Marathi, India—1 mo; **James and Jeanne Stephens** (vol), medical doctors, Chogoria, Kenya—1 yr; **Ned and Vilma van Steenwyck**, rector, secondary school (Ned), San Pedro Sula, Honduras—3 yrs.

FURLOUGH

Eugene and Natalie Johnson (Rhodesia), 6 mo; **Lillian Berton** (Turkey), 3 mo; **Phil and Tinker Williams** (Japan), 6 mo; **Janell Landis** (Japan), 1 yr; **Ken and Ann Mulholland** (Costa Rica), 1 yr.

COMPLETION OF SERVICE

Donald and Roxanne Barry, teachers of math and English, Tarsus, Turkey (1973-76); **Arlene Leyare**, assistant, Theological Education Fund, London, England (1973-76); **Oleta Schmidt**, English teacher, Kobe College, Japan (1973-76); **Paul and Jean Walther**, agriculturalist and nurse, Philippines (1965-76); **Wilfred and Mildred Gamon**, medical doctor (Wilfred), Mt. Silinda, Rhodesia (1975-76).

DEATHS

Anna Dederer, missionary in Micronesia (1934-1971), 10/21/76, age 74. Miss Dederer was involved in church and school work on the Mortlock Islands, taught at the Girls'Training School on Truk, and taught religion and preached on the Marshall Islands and Kusaie. Surviving: sister, Mrs. William Siesler, of Long Island, N. Y.

Elizabeth Tallmadge Hand Shrader, missionary in China (1926-32), 9/28/76, age 75. Mrs. Shrader and her husband Ralph taught at Foochow College in China. After returning fo the United States, she was active in the fields of drama and religious education. She wrote articles for church publications and taught in summer conferences. Surviving: son, William, of Wayland, Mass., and daughter, Mrs. Glenn Carter, of Hudson, Ohio.

MESSAGE FROM THE EVP

In an age enamored of novelty it is wise to pause at the word "new" and remind ourselves how relative a term it is. The other day a mission board press release came my way, celebrating the "new breed of missionary, one sensitive to social forces and in tune with the liberation of oppressed peoples." In the bad old days, it said, missionaries were never allowed "to become involved in politics or do anything to disrupt the status quo.

That makes strange reading in light of the instructions given to the first company of missionaries as they set sail from Boston in 1819 for the Sandwich Islands. They were to "aim at nothing short of covering these islands with fruitful fields and pleasant dwellings, and schools and churches, and raising up the whole people to an elevated state of Christian civilization." Of course this meant nothing short of overturning the whole traditional culture and social system of the islands.

I write these lines just after returning from a meeting of the China Panel. Ever since the great Maoist revolution this group, in one form or other, has been trying to understand the Chinese puzzle.

Three recent travelers to that land, unique in that they were invited specifically because they represented "religion," reported on their vivid impressions of New China. They dwelt on the dramatic contrasts between what two of them remembered of old China and the health and public spirit and love of labor they observed.

None of them commented on the intricate and secretive political maneuvers following the death of Mao, which occurred while they were there. The similarities between those maneuvers and the activities in the Forbidden City when an emperor died in old China are fascinating.

Such reflections lead me to two conclusions about the future. It is almost certain to be much more like the past than we expect. It is also certain to contain some shocking surprises, quite unlike anything we could have predicted (although with hindsight we shall someday explain how what happened was inevitable).

In the UCBWM we are deeply committed to the future. My personal definition of faith is simply "hopefulness about what is coming." We are committed to planning for whatever is coming; and we shall be wise to do so with two principles firmly in mind:

- The best of our heritage is likely to be needed in our future. We do well to build on foundations already well laid.
- We shall have to deal with things and do things undreamed of in our philosophy. For that we must maintain flexibility, reserve capacity, and a very sensitive ear for the whisperings and thunderings of the Holy Spirit.

David M. Stowe

This is the last issue of the *Whole Earth Newsletter* to be edited by the Rev. Alfred C. Krass. Ms. Judith Go will continue to serve as Assistant Editor. The Board of Directors is processing suggestions by Dr. David Stowe for Krass's replacement as Editor. The *Newsletter* will continue to be published, in 8-12 page issues four times a year.

Krass is leaving at the end of the year to become co-editor of *The Other Side*, a magazine of Christian discipleship edited in Philadelphia. *The Other Side* which emerges out of Evangelicalism, is seeking to broaden its constituency to include readers in the "mainline Protestant" communions. It deals with a variety of social and religious issues from a radical Biblical perspective.

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